19.

THE Birth and Burning OF THE IMAGE Called S. MICHAEL.

Containing

The Substance of a Narrative lately given into the Vestry of *All Saints Barkin London*, by Mr. *Edmond Sherman*, late Upper Churchwarden, at laying down his Office in Easter Week, 1681. Fully reporting the truth of Fact relating to the Image indicted (at the Sessions at *Old Baily*) by the name of *S. Michael*. Together with a Letter to Mr. *Jonathan Saunders* Lecturer, which may serve for an Answer to his two late Pamphlets entituled, *Apparitions, &c.* Introduced with two Vestry Orders, demonstrating not so good reason for its Birth as Burning.

Set up Anno 16^{39}_{80}. *Burnt Anno* 16^{80}_{81}.

Dedicated (Singly) to the use of Mr. *Jonathan Saunders*, Lecturer of *All Saints Barkin* Parish, without any design to reflect on the Clergie or *Church of England*.

Exod. 20. 3, 4.

Thou shalt not make to thy self any Graven Image, nor the likeness, &c. Thou shalt not bow down to them, nor worship them, &c.

Published by a Friend of the late Churchwarden's to prevent false Reports.

LONDON,
Printed and are to be sold by *Richard Janeway*, in Queens Head Alley in Pater Noster Row, 1681.

At a Vestry held at *All Saints Barkin London*, *April* 21. 1659.

Mr. Benjamin Edwards } Churchwardens.
Mr. Tho. Barret

THE Churchwardens declared the Insufficiency of the Steeple, and Necessity of taking the same down to the ground, which was ordered to be done; and it was hereupon further ordered by this present Vestry in behalf of the Parish, that the Churchwardens for the time being be impowered to take order for the building up of the Steeple to this Parish Church belonging; and to call to their assistance whom they shall think fit to advise withall; and to act and do, contract, bargain, and agree, with Workmen and others, in and upon all and every matter and thing needful and expedient for the rebuilding of the said Steeple.

Examined and compared with the Original
per G. Whately Vestry Register.

Copia vera.

I do further certifie, That the old Steeple had not the Figures or Images of Death or Time, or of any Saint or Angel, on the inward side of the Steeple which standeth in the Church. And I find no Order of Vestry for the making or placing there any Image or Figure; the intent of the abovesaid Order being onely to impower the then Churchwardens to take down and rebuild the Steeple. So that whatever Image or Figure was put there, was done at the pleasure or order of the then Churchwardens, who did then cause this Image called S. Michael, *to be made and set up on the Dyal between two Fretwork Figures of Death and Time,* Anno 16[illegible].

Certified April 21. 1681. *per G. Whately* Register.

At a Vestry held at *All Saints Barkin London*, *May* 4. 1675.

Mr. James Clement } Churchwardens.
Richard Beckstead Esquire

THE present Churchwardens desired the leave and consent of this Vestry, to grant the Gallery at the West end of the Church to set the Organ in; whereupon it was unanimously resolved by Vote, That the Churchwardens shall have liberty to alter the Gallery, and erect the Organ Frame or Case, and make it fit for the reception of the Organ.

Examined and compared with the Original
per G. Whately Vestry Register.

Copia vera.

And I further certifie, That Mr. Clement, Anno 1675, *removed the Image of the carved Saint or Angel called* S. Michael, *from the inward side of the Steeple, which standeth at the West end of the Church, and caused the same to be placed upon or over the Commandments at the East end of the Church, without any particular Order of Vestry for so doing; and that the Figures of Death and Time do still remain where first placed.*

Certified April 11. 1681. *per G. Whately* Register.

To the Reverend Doctor George Hicks *Vicar, Mr.* Henry Hunter *and Mr.* William Chapman *Churchwardens, and to the reſt of the Gentlemen of the Veſtry of the Pariſh of* All Saints Barkin London.

Doctor and Gentlemen,

BEcauſe there hath been ſuch a pother and noiſe made about a rotten, great, guilded, carved Image in our Church; and becauſe even our own Lecturer Mr. *Saunders* hath ſcandalized himſelf, though he aimed at me, in Printing a couple of Sham Pamphlets about it, both entituled *Apparitions of an Angel, one at the Old Baily, and another at Tower Hill*; which as in truth they are both but feigned Apparitions, ſo ſuitably they are falſe Relations.

I ſhall therefore now give you my true Narrative of the matter of fact, to be imprinted in your Memories, and to repreſent the Royal Truth to our Succeſſors in this Pariſh.

I take this opportunity to do it, upon reſignation of my Office this Thurſday in *Eaſter* Week, 1681; my accuſtomary ſervice of two years in the Office of Churchwarden being now expired.

I lay down that Office at your feet with much more joy than I took it up, and wiſh you and this whole Pariſh, all happineſs and ſucceſs in the conduct of your Affairs, placed now in the Election of Mr. *Henry Hunter* and Mr. *Will. Chapman*; to them and you I render this impartial Narrative, that at the Seſſions held at the *Old Baily*, when about three parts of the Grand Jury were of this our Ward of *Tower*, my ſelf the Foreman, and divers of them of our very Pariſh. Among other things there were ſome worthy Citizens that were not of the Jury, came and acquainted us, that there was offence taken at ſuch an Image in our Church, and at our Lecturer's bowing to it; and ſaid, they more particularly addreſſed to us at that time, becauſe we were ſo many of us of the ſame Pariſh, whereof our Foreman was the Churchwarden.

We gave them ſuch an Anſwer as we thought neceſſary to ſatisfie them; but nothing being tendered before us upon Oath, we did nothing therein as a Grand Jury. But ſoon after that Seſſions was done, I told both Dr. *Hicks* and Mr. *Clements*, (and Mr. *Saunders* knew it alſo) that it had given offence, and that there had been a Complaint of it to the Grand Jury, and ſo it paſſed over, and I expected we ſhould hear no more of it. But it ſeems it made more noiſe, partly by our not pulling it down then, but more by Mr. *Saunders* his Diſcourſe in defence of the poor innocent Image, (as he was pleaſed to call it.) Inſomuch that divers ſtrangers came to our Church to ſee the Image, and our other Ceremonies, which we practiſe more than divers (I think I may ſay moſt) other Churches in *England* elſe.

And thereupon at another Seſſions held about the end of *February* laſt, there was an Indictment brought and preſented (as I am informed by one Mr. *Whittaker* upon Oath) to the Grand Jury, that then ſerved at that Seſſions; but who was their Foreman, and who was of that Grand Jury, I know not; but ſo it was, they found the Bill, and returned it into Court *Billa Vera*.

About which time I was in the Country, and heard not nor knew any thing of the Indictment, until ſome few days before the ſeventh of *March*, and then meeting Mr. *Barry* laughing, asked me, Oh where have you been? you have been Indicted for ſuch an Image, *&c.* Whereupon finding Mr. *Hunter* my Partener Churchwarden, and he telling me alſo of it, we both reſolved to get a Copy of the Indictment, in order whereunto I went preſently to Mr. *Tanner* Clerk of the

Peace,

Peace; and there and then I first saw and heard read the Indictment, and went and took advice what to do, and I was advised to end the matter as soon and as privately as I could, and to make the least noise abroad about it, lest the World should think there was more in the thing than really there was. And I was advised that the Monday after being the 9th. day of *March* there would be a private Sessions, no concourse of people, nor Juries, &c. it being held chiefly on occasion of reading a Pardon to some Prisoners, and so it would be best to go then and tell the Court how it was, and so make as good an end as I could, without spending the Parish Money about a rotten Image.

Now though I had seen the Indictment on Friday, yet it was Saturday night nine of the clock before I could get a Copy thereof, and on Sunday morning I shewed it to my Partner Mr. *Hunter*, and then sent it to my Friend with whom I advised to peruse, to whom I went in the Evening, and had the same advice as before; but I and my Partner both together told the Doctor and Lecturer of the thing, on Sunday Afternoon, both before and after Sermon in the Vestry House, but could not shew them the Copy of the Indictment because I had sent it away, but told them the substance of the matter. Hereupon presently the Doctor and Lecturer, and Mr. *Clement* as I am informed, went to Mr. *Tanner*, and saw the Indictment there themselves; and after they had been there then that very Sunday Evening, late, Mr. *Hunter* and my self both met at the Doctors House, (hearing the Doctor had been at my House to ask for me) and there the Doctor told us that he had been at Mr. *Tanners*, and had seen the Indictment, and in his opinion we might defend our selves well enough, for the Indictment he thought was grounded upon an old Act that was made in *Edw.* VI. time, which he thought was onely against some certain Books and Images then in being and standing, and particularized in that Act; and that this Image was so far from being standing and being in those times, that it was well known it was set up but about 20 years ago. Besides, the Doctor told us another defence we might make, *viz.* that it is indicted by the name of *S. Michael*, and every one in Court (said the Doctor) that hath seen *S. Michael* pictured, knows that *S. Michael* is always pictured with a Dragon under him, and this hath no Dragon; therefore let them prove it to be *S. Michael*, and that it was ever called *S. Michael* before. Furthermore the Doctor said, we need not go till next Sessions, and that we were best to call a Vestry, and consult then what to do in it.

Hereupon I told the Doctor, that seeing it is a *great, guilded, carved Image*, it will look as if we had a mind to defend Images, to plead that it is not *S. Michael*, or that it is not an Image meant by that Act, because our Image was made since that Act. Besides, the advice I have is, that that Act was made against all Images, and hath sundry Clauses in it that look to the future, and the *Proviso* is against us, which provides for the standing and remaining onely of such Pictures as are upon Monuments and Tombs, &c. Therefore whether this be *S. Michael* or not it is all one, for the Act (as we are advised) may charge us with suffering the standing and being of a Carved Image of *S. Michael*, or some other Saint, or pretended or reputed Saint; therefore it may reach us, and for this reason we will go to morrow to Sessions, and make the best defence we can, and hope we shall do well enough, because neither you nor we did set it up; and therefore what should you or we trouble our selves by Traversing, to spend a great deal of Money to defend *a great silly Image*. We cannot call a Vestry now it is night, and we'll go to morrow and quit our hands this Sessions if we can, for I shall be out of my Office of course before another Sessions, and I will try to rid our selves of it before I go out of my Office if possible, and hope to end it without you, so as you nor we may not have any further trouble. Then the Doctor replied, If you resolve to go then I will go with you, or meet you there at Sessions to morrow at two a clock.

Thus with this Resolution we parted, and then Mr. *Hunter* and my self did both of us resolve to go next day to Sessions, and appointed to meet at *Elfords* Coffee House at two a clock; but in the mean time considering what our Doctor had told us, that every one in Court would judge this not to be *S. Michael*, be-

becauſe he had no Dragon under him; I thought the beſt way would be to carry it to Court to ſhew it, that they might judge by view, and accordingly on Monday at Noon-day, I took Mr. *Graves* our Pariſh Carpenter, and *John Randal* our Sexton, and *Eliſton* our Grave-maker, and a Porter, and no body elſe, and took the Image down, the Clerk was not there, nor knew any thing (as I verily believe) of taking it down, or of carrying it to Seſſions, until after it was gone, nor was Mr. *Hunter* at the taking of it down; or knew it was down till he did ſee it, yet did I not take it down or carry it away otherwiſe privily, ſave only ſo as to prevent making a noiſe, And therefore I put it into a Decent, Clean, White Porters Bag, all but the Arm and Trumpet, which being made to take off at the Shoulder, and ſtanding out ſo far, that it would not go into Bag, I took off that, and *John Randall* carryed that under his Coat, and the Porter carryed the reſt in his bag on his Back. I called Mr. *Hunter* at *Elford*'s Coffee-houſe near Lombard-ſtreet, and told him I had brought the Image with me in a Porters Bag; and *He* and *I* and *John Randal* went thence in a Coach to Seſſions, and I ſhew'd Mr. *Hunter* in the Coach, that part of the *Image* which *John Randal* had under his Coat, and *I* alſo ſhew'd him the Porter, and told him there is the *Image*, and *I* carry it, that the Doctor may help us to defend it by thoſe Arguments he uſed to us laſt night; we will ſhew the thing to the Court, and ſo make an end without further trouble.

When we came to Seſſions-houſe, Mr. *Hunter* and *I* both agreed not to carry it into Court, Except there ſhould be occaſion, but placed it in an outward room. Soon after we were at Seſſions, the Doctor (according to his promiſe) came and the Clerk with him; the Doctor ſeemed angry, that the Image was brought; I told him, that Remembring his Arguments laſt night was the reaſon I had brought it, that ſo the Court might ſee it had no Dragon under it, that ſo whether the Doctor had come or not, we might make a full demonſtration by the ſight, the Doctor told me we might remove it into the Crown Office, and there it might ly till the real Saints came indeed.

But I ſtill told him I would, if I could end the matter now, becauſe I ſhould go out of my Office before another Seſſions; then the Doctor and both Mr. *Hunter* and *I* went into Court and ſat all three down together about half an Hour by Mr. *Tanner* juſt by Sheriff *Bethel*; till at length a little before the cauſe came on, the Doctor was pleaſed to withdraw, and went quite away out of the Court without giving any reaſon to us, that I remember; but though the Doctor had thus deſerted us, we ſtill ſtay'd to make the beſt defence we could, and when the cauſe came on, we told the Court, that it had been ſet up on the Dial on the inward ſide of the Steeple at the weſt end of the Church, between two fret work figures of Death and Time, about $16\frac{12}{20}$. by Mr. *Edwards*, when he was upper Church-Warden; Being asked, why it was removed, and ſet over the Altar or Communion-Table upon the Commandments, and when and who removed it; we told the Court it was done about *Anno* 75 or 76. by Mr. *Clements*, who was then upper Church-Warden, and not by us, and we ſuppoſed it was occaſioned to be removed, (as Mr. *Clements* told us) upon ſetting up the Organ, becauſe it could not ſo well be ſeen. We alſo told the Court it ſtood there ſo many years and had done no miracle, therefore we conceived it could not be a Saint; then it being ſaid by ſome in Court, that the Image was without, it was called for in Court, and there it was viewed, and after both of us had ſaid further what we could in its defence, the Doctor having deſerted both us and the Image, who if he had ſtayed, it may be could have defended it better; and Mr. *Tanner* telling us, this diſcourſe will not do, you muſt either plead Guilty or not Guilty, or traverſe, or to ſuch purpoſe, and being told that to traverſe or remove it into the Crown Office, might coſt us Fifteen or Twenty Pound before we could end the Buſineſs that way, and being alſo told, that to confeſs would be but a fine of Ten Shillings a piece, and ſo there would be a full end for us; thereupon *I* ſaid we cannot plead not Guilty, as to ſuch an Image ſtanding, and being in our Church, for here it is, and we muſt confeſs that it is true, this Image hath ſtood in our

Church, and I brought him how from over the Communion Table, I pul'd it down from the Commandments, and it is a carved Image, it is in vain to deny it, or to spend money out of the Parish stock to defend it by removing it into the Crown Office, or troubling our selves further about it; there it is, take it and do what you will with it; but Mr. *Tanner* still insisting, that we must either say the word Guilty or not Guilty, then with one consent both of us said the very word, Guilty, and so it was recorded (as Mr. *Tanner* assured me) that both of us pleaded Guilty to the Indictment, not Mr. *Sherman* singly, as Mr. *Sanders* suggested, the Record will not mis-report, whatever Mr. *Sanders* may please to Print; And this pleading Guilty was done by both of us for no other Reason, but purely upon advice, that this Course was best, and would make least noise, and be least charge to the Parish; and we had really no ill intent, by any other end in all that is done by us, but for saving charges, and preventing noise and clamours, and believe, it might have so ceased, if Mr. *Sanders* had not put out two Narratives, for which he ought to have a double reprehension by us: *First*, for printing Parish Matters without order of Vestry, or the Dr. (or both Churchwardens, or the Upper-Churchwarden (singly) with Mr. *Sanders* his good leave) And *Secondly* for printing an untruth not only against your Churchwarden, but against the Clerk also; thus in time, he will set us all together by the Ears: I have been ever civil to Mr. *Sanders*, he hath been free at my Table, both here and in the Country, and I had never any difference with him, I pay him voluntarily as much as I pay the Dr., which is ten shillings a year, as Captain *Burdon*, and Mr. *Barthwait*, who Collect his money for him will testifie: and therefore I wonder at his unkind dealing with me, yet I should still have as great a value for Mr. *Sanders*, as ever I had, if he would leave Parish-Matters to us; to whom, I am advised, they much more properly belong than it doth to him to scribble thus against his Parishioners. He used to tell us every one should mind his own business, but you see he does not practise so.

When we had pleaded guilty, some cryed, knock it to pieces, burn it, but then I prayed that I might have it to burn in our Vestry, it would save us so much Billet; for we make a Fire there, every time there is a Sermon or meeting of Parishioners in cold weather, and I said I would knock it to pieces, and burn it in the Vestry, and the Court should hear no more of it: Some in the Court, said well, well, it is best so to do; it is true, I did not receive any written, or other order of Court for burning it, but this saying well, well, it is best so to do, I took as consent, and did then, and still think it best so to do. The Court finding us submitting, were pleased to say they would consider of the Fine, or to such effect; *Interim*, we paid nothing in Court, but ten shillings a piece to Mr. *Tanner* for Fees: Mr. *Wil. Stevens* of *Greenwich* offered to buy it to set in his Garden; Mr. *William Bullivant* a known, eminent Broker on the *Exchange*, who buys Goods for Foreign Merchants, came to me, (when the Clerk was present) and told me he came to buy it to Ship beyond Sea, or words to that effect; others offered to buy it for scandalous uses; no body ever offered (that I know of) to buy it to set it in a Church, as Mr. *Sanders* hints; it may be he might send some body to such purpose, but I never spoke with any such, that I can remember; it was begged of Mr. *Hunter*, and I, indeed in Court by one, (who I suspect would rather set it in a Baudy House, than a Church) but I as well as Mr. *Hunter* both refused to give it away, and both of us ordered the Porter to carry it back in his Bag, and to lay it in some private Corner in the Church, which was done accordingly, and I reckoned so soon as we made the next fire, to cut it in pieces, and burn it in the Vestry, as I had promised in Court.

This was *Monday*, but we had no occasion of Fire there, before *Sunday* following, for the Minister or my self was at payment of the poor; but on Wednesday morning one came to tell me that I should be indicted again for letting it remain in the Church undemolish'd; I told him, pray stay Sir, and I will fetch it, and you shall see it demolish'd which was accordingly done, and hath been since burnt at sundry times at Vestry meetings, and at payment of the poor: the last Log of it being burnt in the Vestry on *Good Friday*. Now Gentlemen, Mr. *Sanders* having put out two *Apparitions*

paritions already, what would he have done if I had sould it, might he not by Art-Magick have filled the world with more new *Apparitions* in a Fortnights time, than he gives us new Sermons in a —— ——— for though he says in his last Scribble, Here is the end, yet he intimates, there is more a coming.

O, But now Gentlemen, you will say, I have done this thing without order of Vestry, verily it is true, and I can't find but that one Churchwarden, *viz.* Mr. *Edwards* set it up for his fancy without order of Vestry for this particular Image above twenty years ago, and another Churchwarden, *viz.* Mr. *Clements* removed it to the Altar about five years ago, without order of Vestry; and I being first indicted for letting it stand so long, have now burnt it even likewise without order of Vestry, for as the Learned Texruary, Mr. *Sanders* says, the Wise Man tells us, *there is a time for all things*; and I believe I have done as well in pulling it down, as they inletting it up, and indeed as I ought to do, when Images become so publickly offensive, as you know of late this hath been, and meerly because Mr. *Sanders*, and not the Doctor, make so many Reverend Bows before it, and began so lately other Ceremonies just under it, especially, if you consider that Mr. *Sanders* never said these Services, and Benedictions at the Altar, or Bowed, before the Image was set there.

And thus as to the Narrative of Fact, as Mr. *Sanders* phraseth it,

Here is the end.

I will acknowledg, that in some Drolling Discourses at Coffee-Houses, and elsewhere upon this Matter, I may have rendred some of these Transactions in other expressions; but this Account here now penn'd, is as to matter of Fact the truth, the whole truth, and nothing but the truth, to the best of my memory; or if I have varied in any expressions, or minute circumstances, I shall be more ready to acknowledg and rectifie it, then I do yet find Mr. *Sanders* to be. *Interim*, I do affirm, that the substance of the matter, is to the effect aforesaid.

Thus far; Gentlemen, I have gone seriously on, and now according to the Mode of dispatching business in our Parish, lets go to the Tavern, and merrily discourse what all of us can say farther about this matter. There may possibly be some amongst you of that tender-natur'd, simpathizing humour as to be a little heated at sight of this poor Image in Flames, and ready to quench them with compassionate Tears, or at least that have a months mind to put the Parish into a flame of disputes about it, under a notion of defending it, by calling it an Ornament of the Church, and so that way defend, *Great Guilded, Carved Images*, Let such Gentlemen take their Course, for I give this Account only to relate the truth, not in the least to preclude (as Mr. *Sanders* hath it) you or any body from any Legal Porsecution against me for what I have done either singly or joyntly with my Partner.

But Doctor and Gentlemen, be pleased to compare this with Mr. *Sanders* his two *Pamphlets* of *Apparitions*; and do you and the World judg what untruth he hath related, and what reason we have to defend such a mighty *Carved, Guilded Image* with an argument that it is not against that Act, or that it is not St. *Michael*.

Gentlemen, you all cannot but know what hath given the occasion to indict us for this Image, *viz.* Because they say that in our Parish, we are making steps to something that I won't name, because I won't believe it; but that our steps have been thus cannot be denied, *viz.* First in 75 We set up a stately and chargeable pair of Organs, and in 77 we beautified them, and we set upon our Altar this Image, which they knick-named Saint *Michael*: (and Pamphleteers say, the Rhemish Annotations call him next to Christ, and the Son of God, *&c.*) and when we had got Saint *Michael* up, then in 77 Mr. *Whitebread* (a Kinsman of that father *Whitebread*, that was hang'd for the damnable Popish Plot) he gives us a rich Crimson Carpet with a brave embroidered Glory of the Sun upon it, with a Crois with this Inscription in the Margin, and as soon as we had this we took up our clean white Linnen Cloath which the Act of Conformity directs should be used, and which we covered the Table formerly with, on Communion Days, so

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as our Linnen Cloath hung down to the ground in the West Front of our Communion Table; now People would perswade us, our Communion Table looks like an Altar, because it stands the Altar fashion, with ends, North and South, as the Papists do set theirs, Joyning close to the Commandments, so that we cause the back part or East side of our Linnen to be tackt up about a foot or more above the Table, fastening it to the Commandments: and they further alledge, that the Act of Conformity does not direct the tacking it up thus to the Altar, for some say, that by the Act of Uniformity it may be allowed for the Table to stand a yard off from the Commandments in the Chancel, especially in our Chancel, because there is room enough to stand so in the inward side of the Rails; Nay, they say that the Communion-Table may by that very Act stand in the Body of the Church, and then, they say, it would not look so like an Altar; they say that instead of the clean white Linnen of our Mother Church we shew now nothing in our front, but this new glorious rich Crimson gift of Mr. *Whitebread*, and we have registred it in our Table hanging in our Vestry by the Title of one of our Church Ornaments, so that they reproach us and say, we have turned up the clean white Tippet of our virtuous Mother; (meaning the white Linnen, which the Act of Uniformity directs we should use) and foulded the forepart of our Linnen now on the Table, on purpose to shew in our front such rich Embroidery, as is not appointed by the said Act.

They further tell us not only (that we say second service, at this Communion Table or Altar) but that Mr. *Sanders* as soon as Sermon is ended gives neither Prayer nor blessing in the Pulpit, but stops the service of God by causing the Organ to strike up a Tune to divert the People until he goes into Vestry to put on his Surplice, which occasioned the people to say, what shall we have no Blessing, whither goes the Minister? By and by he comes out of the Vestry; so habited, mounts the steps, and enters the Rails; then at his approach towards the middle of the Altar, he makes a formal bow before it, then he turns to the North-end and kneels, then the people cry, whither goes he now? But there he says some prayers, sometime more, sometime less, as he pleaseth, and then pronounceth the Blessing at the Altar, which useth to be done in the Pulpit; now they confidently say, these are things never practized since the Kings happy Restoration in our Church; they add, that Mr. *Sanders* never went up to say second service, nor service or a blessing after Sermon, nor ever bow'd except on Sacrament days, when the bread, *&c.* was there. Before we had got up Organs in 75. beautified them in 77. set this great carved Guilded Image on the top of the Altar and Commandments, and got Mr. *Whitebread's* Glorious Cope or Carpet; and that Mr. *Sanders* was the first beginner of these bowing Ceremonies and other Services and Benedictions after Sermon at the Altar, in Doctor *Layfields* time, and that he urged Doctor *Layfield* to let him begin the same: Soon after we were prepared with, and had got together all this furniture, which, were begun by Mr. *Sanders*, just about the time the Hellish Popish Plot broke out, though Doctor *Layfield* dissuaded him from begining those Ceremonies at such a juncture, saying, O Mr. *Sanders!* what will the world say of us? that we should begin such Ceremonies but just now, (which was about the time the Popish Lords were sent to the *Tower*) why should we be more forward just now in our Ceremonies than others? were we not blam'd for it in Forty one, *&c.* or to some such effect. But Mr. *Sanders* reylyed, none but a few inconsiderable people would be offended at it, and therefore he would then usher in these Ceremonies, and did accordingly do it.

Now Gentlemen we can't say, but all these things are very true in Substance or to such effect, and it is generally known in the Parish, as also by strangers to be so, for they may read it on our Organs thus made, 75. beautified, 77. and in a Table hanging in our Vestry, *in hac verba* Mr. *Thomas Whitebread* Citizen and Cloth-worker of *London* gave in his life-time, in the Year one Thousand six Hundred seventy seven, a Rich Crimson Velvet Communion Carpet, with a Rich Glory Embroidered thereon in Gold, and a Gold and Silk fringe about the same Carpet, also a Crimson Velvet Cushion with four Golden Tossels to it, and a *Portugal Mat* to lie before the Communion Table.

Nor can we deny but that Mr. *Sanders* was the first that brought up the Use of these Cere-

Ceremonies in our Church, and that they never were practized until after this Great Carved Guilded Image was mounted on the top of the Altar, and untill we had Mr. *Whitebread*'s glorious Carpet to ſpread the ſame. Gentlemen, Pray conſider theſe things; I wiſh we could deny any one of theſe matters, and that we could ſay any one Syllable of them in Subſtance were falſe, and then we might deſire our Doctor to print an anſwer in our Vindication, and ſo Satisfye, or at leaſt Contradict the people, that thus talk of us.

And really Doctor, if you do not anſwer and defend us, I fear our Lecturer can't; yet it would credit him much to let it come out in his name, and it would ſerve our purpoſe too; for then if any error be found in it, we may only ſay (as formerly in other errors in his Apparitions) his hand did ſhake when he writ it, and that the Doctor ſhall mend it next time.

As to the anſwer, that I would have Mr. *Sanders* give to the world, pray underſtand me, I would have him ſay, not only why we do theſe things, for he hath poſſibly got an anſwer very ready, by pretending that the Rubrick directs it ſo to be done, but if he puts his name to it, they will at him in Print again, with Queries, which I would fain prevent; and therfore I humbly propoſe Doctor, that the anſwer may prevent Scurvey Queries, therefore in our anſwer, let us give invincible reaſons, why we did never ſay ſo much as Second-Service, much leſs our Sermon Service and Benediction, nor perform theſe Ceremonies exactly as we do, before now of late? And why Mr. *Sanders* never bowed there before? and who Mr. *Sanders* doth bow to? whether it be to the Image? or the Carpet? and to whom or why he bows at all in that place and that way, rather than in any other place, or other way in the Church? and he muſt give a particular reaſon, why the Doctor doth never bow at all, no, not at Sacrament days? And why Mr. *Sanders* bowes only juſt two times in a Fore-noon, and never in an afternoon? and why he doth not bow before he enters the Rails, and alſo when he paſſes by the Rails and Altar, as, they ſay, other very great Clergy-men do in Cathedrals, and ſome Chappels; And alſo we muſt anſwer why we account *White-bread*'s Carpet a better Ornament than our own Linnen; for if it be not better, they will ſay we are Fools, for uſeing of it, for we ought to uſe the very beſt, elſe other Churches may be more regularly devout then we.

And then Mr. *Sanders* muſt anſwer for the Carved Image, which he calls Mr. *Sherman*'s God-ſon, for in my conſcience I am not obliged to anſwer for him, becauſe I was not his Godfather; and if Mr. *Sanders* will not help me out with this Job, I will never be Godfather as long as I live to any dull Saint or Angel of them all, nor to no man, woman, or child; if the Brats muſt be laid to me, the Pope ſhall be Godfather to all the Images you ſhall ſet up, for all me.

It is true, all the Children laid in our Pariſh, the Upper Churchwarden provides for the Brats, and does give them what name he pleaſe, but I made the Grave maker and any Beggar be the Godfather and Godmother, (becauſe we muſt have Godfathers and Godmothers, *&c.*) I gave them a Pot of Ale for their pains, and ſo parted; let theſe Beggars look out for their God-children, if they will, for all me, for I do not find my Oath obliged my care longer than I am in my Office; nor do I find them prove ſuch forward Brats to ſpeak in a year;

Though the Poet in a Play tells us,

Where Parents are Slaves
Their Brats can't be any other;
Great Wits and Great Braves
Had always a Pug to their Mother.

But I think there muſt be theſe farther Anſwers to the Image, what need have we of any Images at all in our Churches? prove that firſt ſubſtantially, and then what kind of Images, whether of Saints or Angels, or Chriſt on the Croſs, or Fryars, or Benefactors, *&c.* But pray enlarge much upon our Benefactor's Images; for I find by experience they bring moſt money to our Church; and that the

Benevolence of them is the beſt maintenance we have for our Poor; and by my Account it will appear, that we have had much more mony come in from our deceaſed Benefactors, than I and my Partner, and two Sidesmen, and *Elrington*, and loud *John Bonnick* have got in two years bawling, all ſix of us at the door, Thus, *pray remember the poor, pray remember the poor*; therefore let us have all our Benefactors Pictures bravely carved and guilded, as like as ever one Pea was like another; this may encourage more Benefactors; and if the Anſwer be well penn'd to that point, it may be worth all the Tithes, *Eaſter* Offerings, and Lecture-mony too that we pay you.

My relating how far Mr. *Hunter* acted, is only to ſatisfie you how falſly the Pamphlets of Mr. *Sanders* have repreſented the matter in print to the world; not in the leaſt to vindicate my ſelf by having had Mr. *Hunter*'s conſent; for what Mr. *Hunter* acted, was but as the Under-Churchwarden uſeth often to go with the Upper-Churchwarden as his Aſſiſtant; therefore if any juſt blame be for what is done, I had rather bear all the blame and dammage too that can happen, than ſuffer any body ſo much as to think ill of Mr. *Hunter* from any one part of this matter; I have only this to ſay, that we both did think we did for the beſt; and I ſay again I believe it will prove ſo.

For this reaſon, becauſe the more noiſe and pother Mr. *Sanders* hath made about it, the more it may by ſome be ſuſpected that Mr. *Sanders* would willingly defend Images in Churches, becauſe he lays ſo much blame on a Churchwarden for not defending them no better, and for not calling a Veſtry to conſult how to do it, or how to delay the Proceedings till another Seſſions, *&c.*

But I do conceive, that I may account the burning of this Image (after all Circumſtances conſidered) no more Sacriledg, than burning an old Broom that belongs to the Church; and ſhall be of that mind, until Mr. *Sanders* do convince the contrary in print; That this Image hath been more dedicated or conſecrated at firſt, or ſince, to the Church, than all the Brooms every Churchwarden hath paid for ſince the Image was made; now it doth concern him to tell the world why he made this Text his ſubject for the firſt Pamphlet, *viz.*

Thou that abhorreſt Idols, doſt thou commit Sacriledg? *If* ch do not prove my burning this *Image* to be Sacriledg, then he ſi beſides the Text; but *I* will grant that the Desk hath been more conſecrated than the *Image*; but *I* do not know how much the Clerks place in the Desk is leſs conſecrated than the Readers place in the ſame Deſk; *I* anſwer they are both in one and the ſame Desk, they both ſit jig by joul together, not an inch between; nay, the Clerk's place is on the Reader's right hand; alſo the Clerk's place is nearer the Pulpit than the Readers, ſo that the Lecturer can't go up into the Pulpit, but (if he be civil) he muſt lay by your leave Mr. Clerk.

Therefore all theſe things conſidered, *I* find little reaſon for Mr. *Sanders* when he had done Reading Prayers in the Desk lately, to fall out with the poor Clerk for ſtanding up (where Mr. *Sanders* had ſtood) to publiſh a Veſtry; and to ſay Sirrah this place is more conſecrated than yours; and Sirrah your Shoes are not clean enough to ſtand up here; Lord bleſs us, to what height will this ceremonious Lecturer bring us; becauſe the Clerk and Mr. *Sanders* can't ſet their Horſes together: muſt we ſuffer him to print *Sham Pamphlets* without order of Veſtry; and to ſpread falſe Stories about the Pariſh to let you and me and all the Pariſh into hears and differences; well if it were poſſible for him to make you and all the whole Pariſh fall out with me, yet he ſhall never be able to make me fall out with you; for *I* will not ſo much as be angry at any proſecution you can think of; for *I* am aſſured that at any Tavern-meeting with you or any man elſe with whom *I* have any difference, the very firſt Glaſs of Wine will waſh away the greateſt grumbling, that ever *I* had in my Gizard; and render me fully reconcil'd; therefore let us have another merry meeting at Tavern, and let Mr. *Sanders* be there; and let us laugh and droll out thoſe Stories, and drink healths roundly, as we did bravely, when we din'd at the Vine Tavern at our late Election-day; and pledg me in a full Glaſs, and drink Confuſion to the Pope and all his Party, from *Dan* to *Beerſheba*; let there be no man in our Pariſh have any other diſtinction, but Proteſtant or Papiſt, for could all that are Proteſtants but truly love and agree one with another, we need not fear Pope, nor Monſieur; O

then

then we ſhould be a moſt ſerious regularly devout Parish indeed. Mr. *Sanders* hath one ſling at me more about my Proceedings in Veſtry. He hath a mighty opinion of himſelf; can't that pleaſe him which the Doctor or Veſtry have printed nothing againſt; yet when they do, I will not only ſay, but make it appear, even by the Lord Biſhop's own Grant, that they cannot hold a Veſtry without both or at leaſt one of the Churchwardens; and if one Churchwarden be not at it, it is but a Junto of a Veſtry. Let the Laity keep the power in the hands of their Churchwardens, for what they yield (perhaps but out of reſpect) to a Proteſtant Vicar, it will be claimed, if Popery comes in, as due to a Popiſh *Vicar*; for all Popiſh Succeſſors that ſhall come into our Living, will expect rather more than leſs, than was yielded by us Hereticks, as they will call us.

But I am ſo ſatisfied in what I have done relating both to the Image and Veſtry, that I ſhall not need to fear to ſubmit the whole matter, nay any other difference I may happen to have with any one in the world, to the Cenſure of our Dioceſan himſelf, to whom as my duty I owe and ſhall pay as great Veneration, as any of you all.

But furthermore, I pray forget not likewiſe to anſwer, why we call an Image an Ornament either to the Church or Commandments; for we dare not call ſuch a great carved guilded Image as this is, an Ornament to the Commandments of God in a Proteſtant Church; for Images are directly contrary to one of thoſe very Commandments. And why we ſhould ſuffer this Image ſo ſtand upon the Commandments of God, juſt as if it were ready with its feet to kick that Commandment out of our number as ſoon as ever Popery ſhall enter, for we know that Papiſts leave that out of their Decalogue. There are a world more things we muſt anſwer if you will keep Images in our Church; for what will it avail us to ſay, that it is not St. *Michael*, for they will ſay it is an Image? And what good will it do us to plead, that it is not againſt the old Act of *Edward VI.* for if theſe Pleas might have brought us off at the *Old Baily*, yet it will not prove Images to be Ornaments to Proteſtant Churches, for there is a much older Law made at Mount *Sinai* againſt it.

And therefore truely in my ſimple judgment, Doctor and Gentlemen, we ought to blame him that let up this Image on the Steeple, and him that removed it to the Commandments, rather than him that pull'd it down and burnt it. Pray what was the Opinion in the primitive times of Images? and what is your opinion of them?

In ſober ſadneſs, are we not all to blame that when the Doctor and Mr. *Sanders* and Mr. *Clements* and others of us heard that there was a complaint of offence it had given the Seſſions before, (which by the way Mr. *Sanders* ſeeming willing to forget) that we did not burn it preſently, before we had been thus ſhamefully talk'd on for it; and now for any one of you to tell the world that you will proſecute me in the Biſhops Court, for deſtroying of ſuch a filthy lubbardly Image, under pretence of waſting Church-Goods, and calling it an Ornament, after I had been indicted for letting it ſtand ſo long; really, Gentlemen, if you are not aſhamed of ſuch Imprudence; I bluſh for you, and am ſo charitable as to believe, that when you are more cool you will be more wiſe. Single me out, any man of you, or Doctor and all of you together, that can convince me or any man living (but a *Tory* or *Papiſt*) that ſuch a great carved Image is any Ornament at all to a Chriſtian Church, where God will be worſhiped in Spirit and Truth, and adds the leaſt force to the Commandments of God, and then to recompence you for loſs of this one luſty Image, I will ſet you up as many Images as there are Commandments.

Will not the World think that our wiſe Lecturer knew the very critical time when Popery was juſt approaching, and to ſhew his pious Zeal, juſt then begun to bow before an Image, and ſtill has the confidence to plead for an Image (by way of blaming the Church-warden for not conſulting the wiſdom of the Veſtry how to defend it better.)

And that this Lecturer ſhould be ſo zealouſly forward as to go to Pariſhioners houſes with the Church-warden that was in 75, to ſtir up them and their Lodgers and Strangers alſo to contribute Money towards bringing Organs into our Church in 75.

And

And that this Image should be advanced from the Steeple and mounted on the Commandments.

And that our Organs must be beautified in 77.

And that Mr. *Whitebreads* Zeal should be also just then stirred up in 77 to give us such Rich furniture to our Altar. O mighty great foresight in this deep Lecturer, that he should nick the lucky Minute so well, to time it so near the coming out of the Popish Plot, that so we might plead we had these things in our Church before. A man would think he had consulted (as her Provincial *Whitebread* his nown self in the timing it; especially since Mr. *Sanders* hath a living at *Sandon* in *Essex* so near the Parish of *Ritle* on one hand, and the great Popish Family on the other hand, where this Father Provincial had his usual Residence or Resort.

I do not know who was the Godfather of this Saint *Michael*, but a hundred of our Folks in this Parish will tell you, that Mr. *Sanders* was the first, that gave occasion to be indicted upon account of Saint *Michael*; and that Mr. *Sanders* was the first, that bowed his body before him, and offered up Prayers under his Nose.

And for my part I am no other ways offended with the Ceremony my self, but for that in our Church-warden's Pew, I could not hear the Prayers said at the Altar, insomuch that I have been asked by Strangers, whom I have let into that Pew, what is the Minister doing, is he Churching of a Woman? And now we speak of Women; the truth is, the Women in many parts, both of the South and North Isles can neither see nor hear the Minister at the Altar; but perhaps it would be no great matter for the women, whether they hear or not, if we have the same Opinion of women here in *England*, that the *Turks* have of them, *viz.* That women have no Souls. But for my part I am a great *Abhorrer* of that *Mahometan*, *Turkish* Opinon; for I do really believe that women are the finest Creatures and the best Souls in the whole World, a mighty pretty invention at first and the whole Race of mankind would cease if we should be deprived of that noble Sex; And therefore I am so mightily concerned for them, that I am and must be an *Earnest Petitioner* to the Lord Bishop, that our Church Prayers may be said not only where women may hear, but also where they may all see and be seen by us.

When I tell Mr. *Sanders* that we cannot hear, he answers, what have you Books for? nay then quoth I, if Books will serve turn, what need we Parsons? When you go up to the Altar, let some go down to the Font, and pray to themselves and others be turned in to Cabals, whispering together as some do, or let us pray privately, thus to our selves; *Lord hear us, for we can't hear the Parson.*

Libera nos Domine,
For no Parson can we see.

Really Gentlemen, these things ought to be considered by us; and we ought most humbly to beseech our Lord the Bishop, that we may have our services, prayers, and benedictions all said in the Desk and Pulpit again, as we used to have till this Damnable Hellish Popish Plot broke out, that we may all know what the Parson is doing, and so may all joyn together in saying *Amen*, as we ought to do; else prayers in Latin, or an unknown Tongue may do as much good as prayers that we can't hear; But yet God forbid, (though we don't understand a word he says) that ever we should desire him to alter his course without an Act of Parliament, if it be against Law.

But I must tell you, Gentlemen, because People can't hear, it drives many from our Parish Church; shall we not have many Dissenters at this rate and this ought to grieve us, for it pleases the Papists to see us begin more Ceremonies than we did before, they hope we will take a step further, and come home to them, and then they will say we are a regular, devout Parish indeed, as Mr. *Sanders* calls us.

You will say, I have a great mind to be examining this Image, because I must still have this one touch more at him, why he should stand Trumpetting there on the Commandments with his face towards the Organs; I find no reason upon Record in our

Church

Church Registers, but some late Expositors or Modern Casuists in our Parish, say it is that Saint *Michael* may with his Trumpet respond to the Organs: Nay, some Learned men in the Act of Conformity, say the Act of Conformity does not forbid us with a Trumpet of Saint *Michael* to respond to the Organ; and Learned men (Lecturers of Mr. *Saunders* cast always excepted) say that the Act of Conformity does not direct the People and Clark to Respond in the Reading Psalms, but hold that it is *Contra formam Statuti.*

Well, what if some of it be contrary to Law, if yet we can say, it is *Secundum usum Sarum, Hereford, York, Bangor, Lincoln*, or some or all of them, or if we can get it pass unexamined, conclude, *utrum horum mavis Accipe*, Hab Nab at a venture?

What matter is it, may we not say, all we do is Conformity, and as Mr. *Saunders* most elegantly phraseth it, that there is not a more serious, and regular devout Parish in this City of *London* then this of *Alhallows Berkin*, is it?

Gentlemen, what shall I do? I displeased the Papists by pulling down one Image, but I please them again in promising them to set up ten for one; but I hope they will stay till the condition is fulfilled, that I am convinced they are Ornaments, and in my Conscience Papists will sooner make it out then Mr. *Saunders*. But then on the other side, I am envied by all kind of Phanaticks, and Quakers for my rigid Conformity, and for my forcing the Quakers to shut up their shops, at *Christmas* and other good days, insomuch as we have not one Conventicle in all our Parish for fear of my prosecuting them; and after all this Out, and Alas! is it come to this, That you Doctor and Gentlemen of the Vestry should talk of prosecuting me for burning an Image which you call your Ornament?

O! Would I had never been Churchwarden; even share and take the Office among you, who will, so as I may never be Churchwarden of this Parish more, as long as the Sun and Moon endure.

But pry deal gently with me, because I have had the Great Honour (as some of you are pleased to call it) to be Churchwarden of this Parish of *All Saints Barkin London*; which at this time, and on so *laudable* an occasion, as an *Image*, is printed to be so regularly devout a Parish, but the Prints that calls it so, are both Titled on *Apparition, &c.* and therefore I am afraid that we shall have but a little share of that Honour, because we pulled down and burnt a rotten Image; and behold the vain *Apparitions* both disappear.

But Doctor and Gentelemen, if all this will not satisfie you, then in *verbo Churchens Ecclesiæ*, or in as plain English, as a Layman and an expiring Churchwarden can utter at drawing out the last breath of his Office, who though he ought not to go out as he comes in swearing; yet I cannot forbear to say by the Oath of a Churchwarden, turn the Buckle of your Girdle behind you. For I challenge you to charge me with any undue execution of my Office; and then for any other Foreign Matter, I care not what you say, for if it be any thing that does not belong to this Office, sir, it will be thought not only Impertinent, but malicious.

As for Doctor *Hicks*, he came to our Parish upon the Death of Doctor *Aylefield* but about eight months ago; I had the honour to give him his Induction, and he cannot charge me with any disrespect towards him. These Ceremonies were begun by Mr. *Sanders* before Dr. *Hicks* came; and the Dr. finding them, is pleased to continue them, only the Dr. never Bows, and he is so kind to us, as to come from the Altar as far as the Rails to read some part of the Service, whereby we hear the Dr. better than Mr. *Sanders*, because Mr. *Sanders* will not budge a foot, but keeps his station at the North end of the Table. Thus the Dr. and Lecturer do dissent from each other in performance of the Ceremonies: whereupon some late Prints have told us that men of least Learning are for most Ceremonies.

The blame now appears to lye upon Mr. *Sanders* for setting up such Ceremonies at such a juncture of time. And if blame also may lye upon all the Churchwardens that had a hand in setting up, or removing, or burning this Images, I believe every one then shew so good occasion, for the part they have acted, as I have done for my part in pulling of it down and burning it. What if I had never been Indicted at Sessions at all; might I not, nay, ought I not to have done it, when it had given such offence?

The Organs stand on the Gallery a Considerable Distance from the Steeple, and Mr.

Clements had no Vestry Order, to alter the Dyal on the Steeple; yet he did bring the Dial about 10 Foot forwarder then it was, and if ever be occasion, any Jury, or any body else, may see he might have had room enough to have placed this Image again in a void space of 10 foot square between Death and Time, or just under Death or Time. or in some other place there abouts, where it might have been conspicuous enough, if the view were so essentially necessary, without taking so great a leap, as from the Steeple to the Chancel: and so as Mr. *Sanders* Phraseth it (as to you.) *Here is the End.*

Your Late Upper Church-warden: *Edmond Sherman.*

POSTSCRIPT.

THIS *Image* was a *Great*, *Carved*, *Guilded Image*, and about a yard and half long, with great, broad, spreading Wings, each Wing about three quartters of a yard long; the right Arm and Hand was in its full proportion, holding a Trumpet near to its Mouth, the left hand appeared as it were, but just coming out of its shoulder, holding up the end of a Label of Lead, the other end of the Label hung down to his right foot: On the Label was wrote to this effect, *Arise you dead, and come to Judgment*; his face, hands and feet painted, all the rest of it was guilded; It had no Dragon under it, yet in weight about 18 or 20 stone.

Mr. *Jonathan Sanders* Lecturer:

Sir, In execution of my office of Churchwarden, having found two late Vagabond Brats in our Parish, Christened (I suppose without any Canonical Gossips) by the frightful names of *Apparitions*; They are here brought home to your door, pray take your Brats again, you being Father and Godfather also to both. I find it also just to charge your late bowing Ceremonies, *&c.* to be the Stallion that have occasionally begot these Brats, and all this noise and pother, yet I have done it with as little personal reflection as to any Foreign Matter, as possibly I could; because, for me or you to rail and rip up each others, only by bedaubing the other with stories, how true soever, yet impertinent to the Matter in hand; and so people would be apt to give no credit to his report that does so, therefore keep to the Matter. You call me the *Guilty Churchwarden*; suppose now that you should plead not guilty at Sessions; and suppose that by the Common Law you should come off with that Plea, as to this Image standing, and being in our Church, because it may be more properly Churchwarden's business, to set up Images, than a Minister's or Lecturer's business, to call them Ornaments; yet that will not convince the world, but that you are guilty of the occasion of the Indictment, by the bowing and late Ceremonies begun at such a juncture of Time when so many believe that Popery was designed to have entered about that time among us.

Come unkind *Jonathan*, we all have our faults; and it is true, that neither I nor you, nor the Pope himself is infallible, therefore let us leave this Scribling, or else we shall soon be as much talked off as other Scriblers about Town. For my part I am for letting an honest Vintner take our money, rather than these mischievous Booksellers: and for your part you have declared (in your *Apparitions*) both against Liberty of Conscience, and Liberty of the Press, therefore, since our humours jump so well, Let's to the Tavern, and there droll and laugh, and sing merrily; Thus,

Troubles and Fears are ne're to be found
But in the dull place where the Glass goes not round:
Let's cast away Care, and hang up our Sorrow,
O come then Drink on,
Say he's a Jon—a—thon,
And a Sot that takes care for to morrow:
Store of good Claret supplies every thing,
K——And the Man that's drunk, is as great as a——ing.

Thus in despight of the Booksellers, let us drink a little wine for the Stomach sake, and let You and I be in a merry humour as long as we live.

Me thoughts we were very merry at Tavern-dinner last Election-day, *secundum usum Barkin*; you know we had not one word there of this punch-gutted Image, but were most regularly merry and jolly; for after Churchwardens health had gone round, I drank the Doctor's health, and then I begun yours too Mr. *Jonathan*, and after that our Doctor begun his Grace the Arch-Bishop of *Canterbury*'s good health: and we

had

had a general health to all the Royal Family at once, all which were carried on decently, and in order. For though it was somewhat contradictory to one of his Majestie's Proclamations to quaff healths at that rate, yet *I* did it for Conformity sake; and *I* hope it will not be imputed a violation of Law or Loyalty in such Divine Company: besides, me-thoughts you and *I* were particularly merry, and *I* liked it well, because it still tended more fully to demonstrate to all the world, that there is not a more serious and regularly devout Parish in all *London*, than our *All-to be-Sainted Barkin*, not only for Ceremonies, but also for good order in drinking: our Noble Capt. took indefatigable pains to put our Carrouzes into a strict and regular method, by giving the necessary words of Command, as *forbear firing, make all ready, each man cling Glasses, and then, Huzza, Ce viva vio Le Roy, &c.* And so our whole volley of Healths went off together bravely, all which being so Canonically performed, *I* hope for all the burning of Saint *Michael*'s Bones, our Renowned Parish shall not lose an *Inch* of its Reputation, nor be censur'd as irregular, but shall still remain as a primitive Pattern for all *London*, yea, and all *England* to imitate in all Ceremonies, both at Church and Tavern; and let the use of *Barkin* be for ever hereafter accounted better than all the rest *(Sarum* only excepted.)

Now let's drown all animosities in a reconciling Bottle; and so in perfect charity, most Orthodox, and most seriously Devout *Jonathan I* bid you heartily farewel.

REceived from Mr. *Sherman*, Late Upper Churchwarden, This written Narrative with his order to put the same among the Parish Papers, but not to deliver it into Vestry, until after Evening Sermon on *Sunday* 17th of *April*, 1681. because the Lord Bishop of *London* is not only to preach, but also to solemnize the publick confirmation of such Children, or elder Persons in this Parish as have the Certificate of the Reverend Dr. *Hicks*, which, among others, Mr. *Sherman*'s own Children are all provided with, in order to his Lordships Benediction, and therefore lest any heats should arise, Mr. *Sherman*'s order to me, is, not to deliver it till after all that Solemnity is over; and if there be no Vestry then, to deliver it to Mr. *Hunter* and Mr. *Chapman* the present Churchwardens;

Signed by G. Whately *Register to the Vestry of the Parish of* All Saints Barkin, London.

POTSCRIPT.

To Mr. *Saunders*, since added.

SIR, A word more before we part, let the World be Judge and Jury to try these matters between you and I.

Whether a Carved Image be any Ornament to the Commandments? If not, then why did you in your first Apparition, *Pag.* 1. Print thus, it was set as an Ornament over the Ten Commandments? Why in the same Page do you Print as spoken by the Doctor that he conceived it was their duty to consult the Vestry, are not Churchwardens to learn their duty from the Law, rather then from the Vestry or Parson, may not the advise of the Parson tend to incroach Parish Right, and if the Churchwarden suffer it to be enter'd in Vestry Register; may it not hereafter be pleaded the Parsons Right by Custome as having such a Precedent?

What if the Parson tells us it is his right to choose one Churchwarden, nay what if he tells us he will choose both; or else perhaps be so civil as to take 30 for his Assistants, by the name of a *Select Vestry*, where there are 200 Inhabitants, and so exclude the other 170, from such right of choosing any Officers in that Parish, as the Law allows them; are we bound to lose such Right?

Why? do you in the same Page print as the Doctors opinion, that the Churchwardens defence was *necessary* and *easie*? Is it *necessary* to defend *Images*, or are *Images* at all *necessary* in Churches? also can it be *easie* to defend *Images*, when there is a Law to abolish all Images and Pictures (except such as are upon Tombs and Monuments?) What need had you (in the same Page) to alarm all Chapels and Cathedrals?

drals? will they or any Protestant but you Print any thing in defence of such an Image set in such a place, and call it an *Ornament* to the Ten Commandements?

Was it reasonable for you to intimate *Fol.* 2. as if it were not known on what Statute the Indictment of this Image could be grounded: though you may have a bad memory yet you can read if you look on your book, as you use to do; and there *Page* 1. You have quoted the Statute your self in the Margin, *Anno* 3 & 4. *Edw. VI. c.* 10.

Is my Narrative or your two Printed Apparitions truelst Relations of the matter; did my Burning this Image privately in a Vestry Chimney, or your two printed Apparitions, spread the News and Noise furtheit: which was the better deed, my burning or your printing? who minded their own business most, the *Lecturer* or the Churchwarden in so doing? is it not a great abuse (at least) if not a mighty prophanation of the name and order of *Godfather* which the Church hath so solemnly enjoyned, for a *Clergyman* to call a Wooden Image Mr. *Sherman's* Godson. I have heard that Papists do Christen their Images, but I never heard that Images had *Godfathers* before Mr. *Saunders* printed it: but take notice that no Priest of *St. Michael* shall ever make me stand Godfather to a Wooden Image.

Suppose the Act of *Edward* the *VI.* was made only for abolishing such Mass Books and such Images as were then in being; will your Learning Convince a Jury, that it is lawful to print those Mass Books, and new make the same Images and bring them into Churches again, by saying, These are not the same Books nor the same Images meant by that Act to be abolished, because you can prove that these were lately printed, or the Image made by Mr. *Edwards*? by this Logick you would make the fancy of Mr. *Edwards* the Churchwarden for setting up Images to be of more force then the Law of *Edward* the King was for abolishing all Images: (except, *&c.*)

Whether we ought not to petition the Lord Bishop to Command you to keep such evasive Logick in defence of Images to your self, and not print as is in Page 1.

And would it not be better, if the Bishop did Command you to keep at your Living at *Sandon* and not for Lucre of a *Lecture*rs place at *London* (where is no want of good Ministers) neglect your Duty in teaching your people of *Sandon* their Duty and Ceremonies: and let the Liquor and Company of your Parishoners at *Sandon*, Content you better then what you find either at *London* or *Chelmsford*, and leave us of *Barking* to use our Ceremonies, as we did till the Plot broke out, and not make our Parish of *Barking* be thus talkt on for Images once in Forty years, by your thus nicking the time with your Bowings and Doppings, *&c.*

You say in your second Apparition, that I singly Pleaded guilty to the indictment, but one of our late *London Intelligences*, told you in print, that it ought to be Recorded for a Lie: because it is a Lie against a Record, for Mr. *Hunter* was at the Sessions, and did also Plead Guilty at the same time and place, and it is Recorded that Mr. *Hunter* pleaded Guilty.

Though he that Kills a man unawares hath mercy; yet wilful premeditated murther is death without benefit of Clergy: so if a Lecturer *not having the fear of God before his Eyes*, should study and premeditate how to spread untruths and scandals furtheit, by printing them; ought he to be allowed to plead benefit of his Clergy or to have any protection from an Action at *Law*; and if a Lecturer shall do all this *Prima Facie*, (your own Apparition words) may I not Answer (also in your own Apparition words) *that it is to pass for a voluntary designed prevarication*, and is it not a pitiful low spirit (your own words) *of a thing*, who I was a going to call Lecturer, *to think to gratifie some one party of men* (which are also your apparition words:) by scandalizing a Churchwarden in print: and by printing false stories of a poor Clark also, with design to turn a Clark out of his place, who perhaps, *if* he were heard, might shew more cause to turn out the *Lecturer*: (Now in your own Apparition words again) you ought to Remember, *he that sells his Neighbours fame* (though a poor Clark, *&c.*) *for a little unsavoury and popular breath, will in Conclusion gain nothing but infamy and disgrace.*

I hope, you will not blame me for speaking in your own Language; nor for giving one Answer to two frightful Apparitions of an Angel that neven was seen in Apparition but by a *Lecturer*, nor hath ever scared any body else, a month out of town, nor did any Miracle before its burning; save bringing a Lecturer to perform Ceremonies and bow at the place it stood, which the *Lecturer* never did before the Image was there: prethee, fancy that you still see the Apparition of the same Angel there, and bow and dop as low as you please for now I am out of my Office, I sit where I can hear and see well enough my self, but pray take care the Women may hear.

I intend no Reflection on the Clergy or Church of *England*, nor one Mr. *Tho Whitehead*, though I had occasion to mention him; therefore whatever Reflection may seem to be on any body, I charge you, and your printed Apparitions to be the occasion: and pray you to apply all to your own self, that nothing may seem to Reflect on our reverend and learned Doctor *Hicks*, nor on the Vestry, nor on any of the worthy Gentlemen of our Parish; who I suppose will not take part with you or me in defence of this Image, but leave you to defend your Printing, and me my Burning, as well as we can: then we shall all practise what you use to preach, *viz. That every one should mind his own business.*

FINIS.

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